

TENNESSEE FOLKLORE SOCIETY  
BULLETIN

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SOME LORE OF THE SWEETWATER VALLEY

Collected by Lee Frazier  
Student at Tennessee Wesleyan College

A Whiskey Makin' or Still Man\*

I had a little log cabin  
A sittin' on a hill;  
I had a still for my beer,  
Had a man to be my friend.  
But he was an enemy to me;  
He went to the law and turned me up.  
Well, the law come and 'rested me,  
He 'rested me, he 'rested me,  
He 'rested me, he 'rested me.  
I asked the law what he's gonna do.  
He said he's goin' to pen me up,  
He said he's goin' to jail me,  
He said he's not goin' give me bail,  
But I had a friend came let me up;  
My bond he paid one thousand dollars.  
I said I'd see him again,  
I made my whiskey right;  
I treated everybody just right;  
But my enemy turned me up.  
But got my bond just the same,  
They put me under one thousand dollar bond,  
My friend came and bond me out.  
My enemy left the county right alone,  
They did not know where he did go.  
But he went away and didn't come back  
And no one didn't tell the tale.  
(Each of the above lines to be sung three times.)

A Leavin' Tennessee

A' Leaving Tennessee,  
O baby won't you go with me?  
O darling I'll go with you,  
O baby tell your folks good-bye,  
O honey I pay your board.  
O daddy when you get ready,  
Just come and let me know,  
Come and let me know.

\* Theodore Hambone McDerrott, colored, while serving time, acquired the words and tunes to this and the following ballad. The second ballad, "A Leavin' Tennessee", ran two sides of a 12-inch recording

E.G.R.

O daddy I said I would go,  
Well tell your folks good-bye,  
I'm leavin' Tennessee for good;  
O Tennessee is nuthin' but trouble,  
I'm Alabama bound, Alabama bound,  
O honey let's get that train.

We want to catch the high-ball train,  
We don't want to stop in Tennessee  
And neither in Alabama;  
We want to go to the station  
Just as far as we can go.  
Good-bye Mother, good-bye Father,  
Going never to come back again;  
I'm dusting my tracks in Tennessee,  
No one cannot follow me.

(Mr. McDermott is an elderly, colored man who confidentially served time in the penitentiary and was paid by the other prisoners not to sing this song which made them blue. His memory is failing him. He estimates this song to be at least twenty-eight years old. (Each line of the song is repeated four times.)

Student's note.

Get Right With God\*

Get right with God.  
He will show you how  
Down at the Cross  
Where he shed the blood.  
Get right with God,  
Get right with God,  
Get right with God,  
And do it now.

Chorus:

Get right with God,  
Get right with God,  
Get right with God,  
Get right with God,  
And do it now.

Other verses:

Preachers get right with God.  
Members get right with God.

\* McDermott who lives in Athens, Tennessee, was for many years the choir leader in a prominent colored church of the city and had the reputation of being one of the best singers within the valley. He sang the following spirituals and baptising songs for recordings.

E.G.R.

Take It To The Lord

Yonder go then my father  
Whom I love so well  
But makin' his bed in hell.  
I'll take it to the Lord.

If you don't like your brother,  
Don't spread his name abroad;  
Just mark it on your forehead  
Then take it to the Lord.

Oh, yonder go my sister  
Whom I love so well  
But by her disobedience shall land  
in hell.  
I'll take it to the Lord.

If you don't like your neighbor  
Don't spread his name abroad;  
Just mark it on your forehead  
Then take it to the Lord.

Chorus:

I'm gonna lay on that shore  
And be saved forevermore.  
(The first line to be sung three times)

Baptized In Jesus Name

There are people almost everywhere who  
baptize in His name,  
Have served this revelation that has set  
the world aflame.  
He has opened up the mysteries that  
for ages have been lost,  
To repent and be baptized in Jesus' name.

Chorus:

Sweetest name, highest name,  
I'm so glad I've been buried in  
His name.  
Sweetest name, only name,  
That's the reason we baptize in  
Jesus' name.

If you're looking for the Father, you will  
find Him in the Son;  
Much concerned about the Spirit, don't  
you know the three are one?  
He's the resting place for sinners. He  
is God in form of man;  
God our Savior brought salvation's  
wondrous plan.

He's the God of Abraham and Isaac,  
He's the God of Jacob too.  
He's the God who spoke to Moses and  
told him what to do.  
He's Alpha and Omega -- the Beginning  
and the End.  
God our Saviour brought salvation's  
wonderous plan.

You may out-shout this revelation:  
You cannot deny His name.  
And if you should wrest the Scripture,  
you do it to your shame.  
You must put away all shouting and  
believe the Word.  
And repent and be baptized in Jesus' name.

He's the way from earth to Heaven. He's  
the bright and morning star.  
He's the God who brought deliverance  
to the captives in despair.  
He's the one who walked and talked along  
the shores of Galilee.  
That's the reason we baptize in Jesus' name.

#### A Railroad Song

I'll never turn back no mo,  
I'll never turn back no mo.  
If you get there before I do,  
I'll never turn back no mo.  
Look out for me, I'm comin' too,  
I'll never turn back no mo.  
I'll never turn back anymore, My Lord,  
Anymore, anymore, anymore,  
I'll never turn back no more.

(Henry Witt is seventy-one and the song  
he thinks is older than that. He used to  
sing it "steel driven" with Mr. Seals and  
others.)

Henry Witt (colored)  
Athens, Tennessee

#### A True Courtship Letter

Mr. Mattock is dead now after living more  
than ninety years. When courting his wife  
this was the first letter he wrote her when  
they were some distance apart. They married.  
The letter:

I can see the moon.  
My Sally can see the moon.  
But I can't see my Sally.  
Clay Mattock  
Athens, Tennessee

Calls

Peacocks raised by Clay Mattock for market,  
cating, and feathers answered to the call of,  
Pee, Pee

Hogs:

Pigoooo, Pigoooo  
Pig, Pig

Cattle:

Soowooch, Soowooch

Clay Mattock  
Athens, Tennessee

Tomorrow's Sun

Tomorrow's sun,  
Tomorrow's sun,  
Tomorrow's sun,  
Tomorrow's sun;

Don't wait tomorrow's sun,  
Don't wait tomorrow's sun,  
Don't wait tomorrow's sun,  
The sun may never shine.

Keep on mourning,  
Keep on mourning,  
Keep on mourning,  
The sun may never shine.

Keep on shining,  
Keep on shining,  
Keep on shining,  
The sun may never shine.

Keep on preaching  
(Other Verses)  
Keep on singing  
The sun never shines.

J. Bradford (colored)  
Athens, Tennessee

The Fox

I'll tell you of a bold young man-  
Hickman was his name.  
He started out to lead the law  
But he played a losing game.

He killed little Marion Parker  
Then one December day,  
And for that little life he took  
Young Hickman had to pay.

They carried the Fox to stand his trial  
But his life could not be saved,  
For justice showed its' mighty power  
And sent him to his grave.

How sad to think of mother's face  
Whose sons had gone astray.  
How hard to think of sinners' faces  
In that great Judgment Day.

So let this song be a warning to you  
And learn to count the cost;  
For if you do not heed the law,  
Your only hope is lost.

Joe Griffin  
Athens, Tennessee

Brother Jack

Two drummers they were seated  
At a grand hotel one day.  
While dining they were chatting  
In a joking sort of way.  
There came a pretty waitress  
To bring a tray of food-  
They spoke to her familiarly  
In a manner that was rude.  
At first she did not notice  
Nor make the least reply,  
But one remark made to her  
Brought tears to her eyes.  
She turned on her tormentors,  
Her cheeks were blushing red;  
Approaching as a picture,  
This is what she said:

Chorus:

My mother was a lady  
And yours, you would allow,  
And you may have a sister  
Who needs protection now.  
I've come to this great city  
To find my brother dear,  
You wouldn't dare insult me now  
If brother Jack were here.

The two sat there in silence,  
Their heads hung down in shame:  
Forgive us, miss, we meant no harm.  
Pray tell me what's your name?  
She told them and he cried aloud,  
"I know your brother too.  
We've been friends for many many years  
And he oft times speaks of you.  
Come go with me when I go back  
And if you'll only wed,  
I'll take you to him as my bride  
For I love you since you said:---"  
(Chorus)

Mr. Weaver of J. Nat Moore and Sons  
Athens, Tennessee

Rockin' in a Wood-Rid Land  
(A Spiritual)

Got no thing ashamed.  
Heaven, I'm a soldier  
Rockin' in a wood-rid land.  
Father, I'm come to tell you,  
I'm mother come to tell you,  
I'm free free sin and sorrow  
Rockin' in a wood-rid land.

God knows that I aint ashamed.  
There is peace, peace, peace  
Down in my heart. (three times)  
There is peace,  
Sing oh glory to his name.

I've got good religion  
Down in my heart. (three times)  
There is peace,  
Sing oh glory to his name.

O you've got to love everybody  
Down in your heart. (three times)  
There is peace,  
Sing oh glory to his name.

You've got to love your enemies, etc.

T. H. McDermott  
Athens, Tennessee

### Railroad Incident\*

My uncle, Davis Stowe, was an engineer on the railroad sixty years ago. As a boy I would go to Riceville or Tellico Plains to see this uncle, and the trains. I was twelve to fourteen years of age when this line was being built around 1873.

One day I went to call at the Niagra Power Plant at Tellico. The men would not let me come in and paid no attention when I told them who my uncle was. This was just about the time that old man Morgan had his cow killed at the watering place at Riceville. At last I was allowed to see my uncle.

"Tell me something more about the railroad," I said.

"At Tellico Plains the train stopped for wood," he began.

"Uh huh," I broke in, "but what are you waiting here for now?"

"Well," he proceeded, "see that old woman up there? Well, she's got only one hen and the hen has laid only eleven eggs. We're waiting for the hen to lay the twelfth egg because the woman won't sell less than a dozen."

The train was being held up for the final egg. Frequent stops were made in addition to those for taking on water and wood.

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### Some Indian Customs

It all happened several years ago when Big Tree, an old Indian who bought baseball uniforms for our team, was sitting in his old wheelchair playing his violin. A number of us boys were sitting around listening and trying to get him started telling us about the habits and customs of his tribe.

Finally, after much begging on our part, he began. His Grandfather had known Daniel Boone. He had, several times, gone hunting with him. He told us about killing a buffalo when he was very young. The buffalo had other ideas, from which the Indian received injury.

One of his favorite pastimes was sports. He played baseball, basketball, and a rougher type of football than we know today. They had many sports involving the bow and arrow. It was considered great sport to try to hit certain objects by blowing darts. A great deal of skill was required in this. He still has many of the bows and arrows that were used when Mr. Frazier contributes also this bit of railroad lore related to him by Clay Mattock of Athens, formerly of Riceville.

he was a boy.

There has been a good deal of argument about his age. Some people think he is about ninety-six, but his age is not known for a fact. His parents were killed when he was about sixteen. Tears came into his old, withered eyes as he told how they were burned at the stake when caught by a neighboring hostile tribe.

He took us to the Smoky Mountains and tried to show us where his parents were burned. We found the general vicinity but the exact location is unknown.

He doesn't believe in our religion or God, but in the "happy hunting ground"--the old Indian belief. At his death, he has asked that he be buried in the Smoky Mountains near the spot where his parents were supposed to have been burned. Of course, in his belief, he will not be buried, but will go directly to the "happy hunting ground" where all his ancestors will be waiting for him. Who are we to challenge whether he is right or not? As far as we know, he may, in days to come, be allowed to meet his parents in what to him may well be the "happy hunting ground."

The foregoing description of "Some Indian Customs" is reported by William Foster of Knoxville, summer school student at Tennessee Wesleyan College. This Indian who now resides in Knoxville is a friend of many boys and Boy Scouts of that city.  
E.G.R.

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#### MEMBERS ACTIVE IN MUCH CREATIVE EFFORT

In 1937 Dr. Edwin R. Hunter of Maryville College who was editor and secretary made the following comment:

"A number of letters have gone out asking persons to undertake specific work of this sort (working and collection in areas of a definite type of materials). So far they have not all replied but enough have to encourage greatly our hopes of success for this scheme. Others no doubt will accept soon."

This comment was followed with concrete suggestions for the collection of materials in "Traditional Ballad Survivals," "Folk Remedies," "Riddles And Rimes," "Contemporary Folk Ballads," "Religious Writing on Folk Themes."

Since these suggestions were made, it is significant to note that each of the persons designated in these areas has responded not only through the medium of this publication but, in many instances, independently as well. After a while, we believe, this concourse of ideas becomes in itself a sort of legend or pattern for creative thinking. How significant this pattern may

be, we are not able to say; but it is observable that many of our most enthusiastic members have produced creatively and outstandingly after the pattern of our legend. To mention a few would be to leave others out. Among a few of the local Tennessee membership, however, are the more recent publications of Mr. and Mrs. L.L. McDowell in the materials of the Folk Dance and Folk Music; of Dr. George Pullen Jackson in his "Harpe Singers" and "Southern White Spirituals;" of Charles F. Bryant in his creative Folk Music and the writing of texts in folk music in collaboration with Dr. Jackson; of Dr. Edwin R. Hunter in his studies of the Proverb; of Donald Davidson in his Rivers of America Series; of the extensive study and collection of materials by Dr. Edwin C. Kirkland; and of books, research papers and incidental writings for publication elsewhere by numerous members.

To our knowledge, not a great deal has been done in the area of Negro materials. Perhaps, also, the recording of lore through creative mediums, such as verse and drama, may be encouraged. The type of verse done by Mrs. Isla Paschal Richardson of Tallahoma in the June issue of the Bulletin may be suggested as an example of what can be done in creative verse. Should there not be some monographs or papers done, as Dr. Susan Riley has done on the secondary school level, of studies and helps which might better relate the potential use of folk materials to the techniques and procedures of teaching?

The richest finds in materials are often the least suspected persons in the least expected places. Every person you meet is a potential source of materials.

And may we add this final suggestion that perhaps we do not always report our findings. As folklorists, we should be interested in preserving as well as collecting these materials in whatever form we may find them or leave them after the method of our own processing. Or perhaps more of us should be collectors instead of assuming a more passive interest. In this we might be of some assistance to one another. Resolve, labor, and let us hear from you.

E.G.R.

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WILLIAM TRIMALLTOE\*

All except one of the children playing the game seat themselves around a table upon which they place their hands, palms down, thumbs and fingers outspread. The child not in the group seated recites the following "counting-out" rhyme:

\*See next page.

William Trimmoltée is a very good fisherman.  
He catches fishes and puts them in dishes.  
He catches hens and puts them in pens.  
Wire, brier, limber lock;  
Three geese in one flock.  
One flew east,  
One flew west;  
One flew over the cuckoo's nest.  
O-U-T spells Out.

Each time he pronounces a word, the child doing the counting touches one of the outstretched fingers. When he touches a finger and says "Out," that finger is immediately doubled under by its owner and is out of the game. The rhyme is repeated as many times as necessary, a finger being doubled under whenever the counter touches it and says "Out." When a child has all his fingers doubled under, he is out of the game himself.

The procedure continues until all players have been counted out except one. If this child has more than one finger in full view, the rhyme is repeated until he has only one finger left. He is consequently "it." He must press the end of this finger on the table with all the strength he can muster. After a time deemed long enough by all the other players, he removes this finger from the table, grasps it firmly between the forefinger and the thumb of the other hand, and bites the end of it "hard." This is very painful, but he must endure it until the other players cry "Enough," or something similar.

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\*Professor Homer N. Williams, Department of Commerce, Tennessee Wesleyan College, offers this version and explanation of the "Counting-Out" game of William Trimmoltée as he knew it as a child in Virginia. It may be of interest to compare this version with those of Professor B. A. Botkin in his reported findings.

E.G.R.

### Reviews and Comments

Robert L. Kincaid, *The Wilderness Road*, The Bobbs-Merrill Co., New York, 1947, \$3.75.

The spirit of courage in pioneering was everywhere observable in those who turned their faces toward The Wilderness Road at the beginning of the 18th Century. Interesting however is the early recognition of the importance of this trail as the principal route in the settlement of the West from the seaboard states of Virginia and the Carolinas, and yet there was a delay of nearly a century before very much was done to make the road accessible to all modes of travel. For a full half century wagon caravans were abandoned for pack horses upon reaching the mountainous area at Cumberland Gap.

The Wilderness Road beginning on the Potomac ran southwesterly through the Shenandoah and the Holston Valleys into Tennessee turning northwesterly through Cumberland Gap, gateway of the Appalachians continuing through Yellow Creek, the Cumberland and Kentucky River Valleys through Boonesborough or Harrodsburg to the Great Falls on the Ohio in the vicinity of Louisville. This book records experiences chiefly of those who settled the west by way of Kentucky although the Wilderness Road gave rise to a more southerly route in the vicinity of what is now Kingsport, Tenn.

The tangles of the land claims of the Transylvania Land Company whose treaty between William Henderson and the Cherokees was never approved by the Virginia Assembly finally exploded along the trails of Kentucky through the far-sighted rivalry of another frontiersman, George Rogers Clark who not only substantiated Virginia's claims to Kentucky but directed the destiny of these frontiersmen through the Revolutionary War and freed them from the molestation of the Indians at Kaskaskia and Vincennes. It was Colonel William Whitley who lived at Sportsman's Hill near the Gap who finally freed the Road in the late century from the attacks from Indians out of the Cherokee Nation aided by James Robertson and with the direct leadership of James Orr in what is known as Orr's Rebellion. This brought an end to the power of Dragging Canoe who had never recognized the treaty which was entered into between his father and Colonel Henderson.

Such names as Lord Fairfax, Dr. Thomas Walker, John Draper, Colonel William Ingles, Elisha Walden, John Anderson, Robert Kilgore, Daniel Boone, Major James Harrod, George Rogers Clark, Patrick Henry, Lord Dunmore (as prisoner), Arthur Campbell, Benjamin Logan, William Gillespie, William Myers, Rev. Lewis Craig, Colonel William Whitley, and others figured prominently in the early history of the Wilderness Road. General Ulysses S. Grant who explored the full length of the Road after the Battle of Chattanooga with a view to its subsequent use as a connecting line for his source of supplies made a decisive change in his strategy in the use of Sherman's troops upon concluding that the condition of the Wilderness Road was not adequate. Two East Tennesseans, Carter and Nelson, figured prominently in that portion of the Civil War waged along and pertaining to this route.

The Road and its area has been not only a matter of economic military and scientific speculation but the subject-matter of such prominent writers as William Cullen Bryand and James Lane Allen. The development of a canal system through the Gap was contemplated during the period of "Internal Improvements". The real boom came, however, in the 80's with the discovery of coal and iron within the area with the consequent building of competing railroads. The panic of the 1890's again dampened enthusiasm so that the real development of the area economically belongs to the 20th century. Currently with railroad construction came the first hard-surfacing of the Wilderness Road. Again followed the first of civilization. Harrogate, near the Gap, is today the site of Lincoln Memorial University suggesting as its motto that it is "Better to Get Wisdom than Gold".

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Vance Randolph, *Ozark Superstitions*, Columbia University Press, New York, 1947, \$3.75

In *Ozark Superstitions* the author, Vance Randolph, has been faithful to his theme not only in selecting from a wide range of folk beliefs in an area covering some three states of the Ozark Country but in his choice of materials giving both amplitude and variety to the nature of his theme. "Although the hillman is secretive and sensitive beyond anything that the city dweller can imagine", says Randolph, "he isn't simple". And the variations of materials found here will remind the American folklorist as well of his interest in the author's central theme. Neither can the matter be passed off so lightly as the mere matter of making "a distinction between superstition and intelligence, or superstition and education".

The range of superstitions in this volume deals with "Weather Signs", "Crops and Livestock", "Household Superstitions", "Water Witches", "Mountain Medicine", "The Power Doctors", "Courtship and Marriage", "Pregnancy and Childbirth", "Ghost Stories", "Animals and Plants", "Witchcraft", "Death and Burial", and others.

Materials are properly identified as to source and location. A frank realism characterizes the narrative. And unlike the modern best seller, the chapter on "Pregnancy and Childbirth" handles the matter of sex in a manner suggestive of the way in which the parent might wish to present this topic to his child. The frontier carries not only its own sense of unity born out of reality but, at times, a rather profound philosophy as one Ozarker said, "It isn't a matter of what I believe, but one must respect the prejudices of his neighbors".

The author states that these materials were collected, with this book in mind, over a period of twenty-five years. He concludes: "We talked at length about scientific progress, and enlightenment, and the obvious effect of popular education. But now, I am not so sure. I am not so sure about anything nowadays."

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Moody C. Boatright, Mexican Border Ballads and Other Lore, (Copyright 1946 by the Texas Folklore Society) Capital Printing Co., Austin, Texas

This little volume titled Mexican Border Ballads and Other Lore is one of the publications of the Texas Folklore Society known as The Range Life Series. The contents are the gem of materials with a range from the collecting of Border Ballads on the Texas-Mexican frontier to "The Literary Growth of the Louisiana Bullfrog". The reports of studies are by different collectors, as follows: "Corridos of the Mexican Border" by Francis McNeill, "The Furtive and Envid Campadres" by Wilson M. Hudson, "Do Rattlesnakes Swallow Their Young?" by J. Frank Dobie, "Folktales of the Alabama-Coushatta Indians" by Howard N. Martin, "John Tales" by J. Mason Brewer, "The Literary Growth of the Louisiana Bullfrog" by Robert T. Clark, and "In Defense of Mrs. Mann" by Andrew Forrest Muir.

It is from the first study that the volume earns its name since the other materials are interesting for their content but which have no bearing upon ballad collecting. The ballads in this study are arranged (with both Spanish and English versions and music) according to their chronology of development in those frontier border struggles in which poor was pitted against upper class, guerilla band leaders against government, and man against fortune, or misfortune, as the case may be. These songs are not all heroics of protesting society, but of the ranch hands, the fence menders and the cow punchers as well. Sometimes the battle trail leads to Kansas as in "Corrido de Kansas". Two ballads growing out of the international crises in which the U. S. under leadership of General John J. Pershing intervened are "Los Pronunciados" and "Corrido del Capitan Jol". Hudson carries us back to stories resembling the Arabian Nights Tales in his recasting search for the amulet satisfying the Mexican's lust for gold. A quaint but humorous turn of fortune hinges upon the arrest and apprehension of a competitor who poses as a vender of tarale cow-chips (plain barnyard manure).

J. Frank Dobie offers abundant proof that snakes swallow their young and that snakes, as well, are "ovoviviparous-hatching its own eggs within its own body".

In "Folktales of the Alabama-Coushatta Indians". Martin causes us to wonder whether these legendary stories from the Indians in which the rabbit is always the hero winning over his man-enemy is not of similar origin to those used by Joel Chandler Harris in his Uncle Remus Stories (it being suggested that the latter may have had inversely Negro-Indian-Spanish origin).

The "John Tales" portray the humor of the plantation owner-Negro relationship in which the Negro is trying to make much of his deception look like innocence. Brewer's art as a storyteller is unique. The Louisiana Bullfrog legend takes a scholarly dive into German philosophy. And the evidences are gleaned from legend to prove that Mrs. Mann was not simply an outlaw-ruffian but rather a typical woman among women on the Mexican frontier.

The Committee on Research in Folklore, of the American Folklore Society, annually publishes in The Journal of American Folklore a list of folklore projects which are in progress. The writing of books, monographs, special studies, library research, and field collecting are included. Folklorists are requested to send information on their current activities to Herbert Halpert, 60 West Winter Street, Delaware, Ohio, before September 10.

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Of interest to readers of the Bulletin will be the announcement of two books by members of the Society. "Memory Melodies" is a collection of Tennessee Folk Songs which is now ready for publication by Mrs. L. L. McDowell, president of the Tennessee Folklore Society. The collection was partially prepared before the death of Mr. McDowell and will be published under the joint authorship of Lucius L. McDowell and Flora L. McDowell. The publisher is Edwards Brothers.

The other book is jointly done by Charles F. Bryant and George Pullen Jackson and is titled "American Folk Music for High Schools and Other Choral Groups". The Publisher is C. C. Birchard and Company, Boston, Massachusetts. This book has already been adopted as a textbook in the State of Texas and is elsewhere receiving wide acclaim. Mr. Bryant is vice-president of the Society of which Dr. Jackson is a member and a former officer. Dr. Jackson is now president of the Southeastern Folklore Society.

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Fairfax Downey, *Our Lusty Forefathers*, Charles Scribner's Sons, N.Y., 1947 \$4.50.

Those who are interested in making a comparison of the folk life of our American ancestors with the mores of our social patterns today will be significantly interested in this very excellent work of research into many materials of such nature as just barely escaped history. These will likewise come to a more pointed appreciation of the types and conditions of change which our society has undergone.

The reader is impressed by the general attitude of the parent who refused to waste money on the education of his daughters in the colonies, by the preference of young men and older men for widows in matrimony, by the severity of moral standards of conduct as pertained particularly to the virginity of maidens. Any child born seven months or longer after the marriage of its parents was presumed to have been conceived in wedlock; born earlier, its mother must wear the scarlet letter and the father be publicly whipped. Gambling, lotteries and drinking were common on many college campuses; so much so at Yale that some very stringent measures were invoked. Marriages, funerals and

revivals were occasions calling for excessive amounts in the drinking of liquors, wines, rum and cider. One New England minister felt socially obligated to establish a tavern in the community which he shepherded. One is carried back in time to a colonial, frontier corn-buskin, to an old-fashioned singing school, to the quaint, socially-accepted custom of "bundling" (allowing the maiden and her boy friend to sleep together before wedlock), to a fashionable Bostonian dinner which would today have cost around \$10,000, to the early practices of serving dishes of many kinds of meat in connection with each meal, so that

Many more men by gluttony are slain  
Than in battle or in fight, or with other pain.

Of particular interest to Southerners and Tennesseans will be the account of the Bean Ridge Revival in Kentucky to which "some came out of curiosity, some for entertainment, many because they were desperately lonely in their isolated cabins. No matter, John Lyle (minister) assured himself. They would all hear the word." Although there was pandemonium at times, fanatics and fanaticism galore, and although the illegitimate birthrate increased the next year, they did hear the word, and as one writer gave his description the following year "Indeed I found Kentucky the most moral place I had ever seen. A profane expression was seldom heard. A religious awe seemed to pervade the country...and a friendly temper among the people."

The book is not lacking in its accounts of stage coach stick-ups, purilistic fisticuffs, horse breeding and racing, accounts of frontier hardships and tragedy, relationships with the Indians, and the clash of broadswords. Or one may be carried back to the days of log cabins and hard cider in political affrays. But interwined with this vivid account of fervors, frolics, fights, festivities and failings of "Our Lusty Forefathers" on the frontier is always a sense of humor both in the stark reality of experience and in Dr. Downey's effective retelling of these experiences of our American ancestors.

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Howard W. Odum, *The Way of the South*, The Macmillan Company, N.Y., 1947, \$3.00.

"The Way of the South" by Howard W. Odum, Kenau Professor of Sociology in the University of North Carolina, is an attempt at presenting as a background of heritage, and as a series of progressive adjustments through a period of years, a South maturing toward regional and national development and progress.

Although Dr. Odum analyzes here the various levels of culture in the South, he does not fail to trace the elements which enter into this culture such as the roles which religion, the position of women, education, folk music and art, and the lack of present-day leadership which are a part of the pattern of this culture. The people and their ways, their work, their wealth and poverty, their race relations, their caste and class and conflicting regional attitudes--all these are evaluated

in relationship to the whole pattern of American life and culture.

History and nature have combined to give to the South a pattern of regional culture, as well as a special frame of mind, peculiarly essential to the general pattern of American folk life.

Weaved into this broader fabric of Southern culture, the folklorist will find of especial interest the more detailed account of the plantation system in the chapter titled "The Glory that Was the South." The magnificence of the old plantation life had its counterpart in the stubborn individualism, non-cooperative habits, violent tempers, feuds, duels, fighting and isolation. In "The Glory That Was Not" the Negro to his, or her, many relationships to the Southern whites is critically weighed. But it is "The Middle Folk And Common Men" back here here somewhere in the South which has been, and is, the backbone of both the Old South and the New. It was in the many log houses alongside the mansions that industry in the South became significant. And "the middle folk and common man are the most vivid reflectors of the great level of mankind which makes folk culture." The chapter on "Southern Symbols in Folk Song and Music" is an understudy to all the various trends in musical folk arts which we have known in our day. It is here that we have exemplified the simpler folk tunes of the laborer and the slave to that great religious surge of the Southern white spiritual. The fiddle and dancing in the South became inseparable. The banjo was generally popular. Sidney Lanier said, "I know that he who walks in the way these ballads point, will be manful in necessary fight, fair in trade, loyal in love, generous to the poor, tender in household, prudent in living, simple in behavior, and honest in all things."

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#### Odd Pickups from the Press

In "The Athens News," July 11, 1895, in a wedding announcement "the groom is a rising young printer having held cases on many newspapers."

In the same publication an advertisement announces  
"Grand Closing Out Sale  
of fine stock of  
Diamonds, Matches, Etc."

In "The Athenian," July 19, 1895, "Prof. W. F. Long opened his school at Hoyt College (Athens) today. He will be assisted by his daughter."

The above-mentioned issue carried notice of a "Teachers' Institute" held at the Bradley County normal in which "experience meetings were interspersed with queries followed by an examination in orthography and writing. Further examinations

were conducted in reading and arithmetic. The report of the teachers shows the average term to be four months, and the average monthly salary \$30.00."

In "The Athens Post," July 6, 1899, a local city market listed the following items:

Hens per pound.....	5 ¢
Eggs per dozen.....	7½ ¢
Butter per pound.....	10 ¢
Bacon, sides.....	7 ¢
Beeswax.....	18 ¢
Green Hides.....	5 ¢

In "The Athenian," June 13, 1907, County Superintendent, M. R. M. Burke, announces to teachers that "The State Normal (Teachers Institute) at Madisonville will commence on June 17, and will close on July 12."

In the July 19, edition of "The Athenian" an announcement is carried of the Meigs County Normal which was attended by educational leaders from the University of Nashville Peabody Normal, Terrell College, Carson and Newman College, University of Tennessee, and the University of Alabama. "The discussions and lectures were such that brought forth prominently the science of education, and impressed the younger teachers with the fact that 'method' is only an art, a very low order of knowledge, and that the principles involved in this art are evolved by its correlative science."

The two following "Railroad Stories" appear in the Athenian publications cited above:

#### Camp Meeting

Central Holiness Camp Meeting, Wilmore, Ky., meets July 29th to August 9th, 1895.

One and one-third fare for the round trip via Queen and Crescent every day of meeting from all points between Cincinnati and Chattanooga inclusive.

#### Big Picnic At Grady.

##### Round Trip From Athens Only 50 Cents.

The good people of Grady and vicinity have extended an invitation to the people to bring baskets, trunks, boxes or their pockets full of provisions and join them in a grand general picnic next Saturday, and from what we hear the invitation will be accepted by about a thousand people. Col. T. M. Burkett is to be orator of the day, although he says he has agreed to only dance to the music, but in either event there will be speaking on the subject of farming, education and other social problems, but there is to be no "16 to 1" in it, or politics of any kind.

Mr. Oliver Brigham, the general manager of the Tellico has arranged for round trip tickets from Athens to Grady at only 50 cents, or from Athens to Tellico Junction and return for 30 cents, and from the Junction to Grady for 20 cents.

Train will leave Athens promptly at 9:30 a.m., reaching Grady at 11 a.m., and returning leave Grady at 3:45 and reach Athens at 4:30 p.m. The outlook is for a big crowd from Athens.

The first cotton gin in Athens was owned by Aaron Matthews. Cotton at that time was cultivated extensively in this county. The cotton was hauled to Pinhook Ferry on the Tennessee River and shipped from there to New Orleans and other markets. It required about three months time to make the trip on flat boats--salt, iron, sugar, coffee, and others, being brought back on the return trip.

Camp Wood, at which soldiers were stationed for the removal of the Indians, was established about the year 1836, and consisted of a cavalry brigade, commanded by General Wood. General Winfield Scott was the highest officer in command at the removal of the Cherokee Indians and had headquarters for a while in 1836 in Athens.

About 1830-40 in Athens there were no meat shops. One man had a house near the big spring in which he sometimes had fresh beef. When he happened to have it, he would blow a long wooden trumpet for the people to come in haste down to the spring and get meat. Fresh meat in the summer season was unknown. Wheat bread was only on Sunday or when the preacher came. Syrup was made of watermelons, common green corn stalks and pumpkins.

At the foot of the Smoky Mountains near Etowah was a village known as White Cliff Springs. Much of the life of East Tennessee centered around the activities at this point. The famous White Cliff Hotel was here. Near White Cliff and the Springs were several distilleries which ran full time. Drunkenness and its effect were not as common as around 1900, according to one person's opinion, the moral and financial condition of the people being much better then.

When the first brick buildings were under construction in Athens around 1840, they were considered great curiosities by the people of the surrounding country who came to town and brought their children to see the grand super structures then going up.

Cooking stoves, sewing machines, turning plows, and mowing machines were not known in Athens before 1852. Today one of the leading plow factories and a large stove foundry are located here.

Just across the line from McMinn County in Polk County lived Henry Bradford, who was a member of the first Tennessee legislature which convened in Knoxville, and who as a justice of the peace married Davy Crockett.

Allen Haley kept a public boarding house twelve miles south of Athens on the road leading to Georgia (now highway no. 11 to Chattanooga). All of the stock travel south was done over this road and many thousand of hogs, mules, and horses were driven over this route. The drivers would always, if possible, stop at Haley's.

The story was told by T. B. Mayfield, Sr., that he and Oliver Dodson were tracking a deer in the snow and found the tracks went below the first ledge of rocks at the precipice--when they saw that the deer was compelled to come back very close to them or leap over the precipice more than one hundred feet below. From the top of the chestnut tree which stood at the base of the rock they saw the deer take the leap and disappear far below. They went around the place where the deer was supposed to be dead but to their surprise the deer was gone. This was around 1840.

An interesting early hunter was Mart Dodson. He would go alone and remain from three to six weeks, camping wherever night might overtake him and eating only such game as he might kill and often without salt or bread. He would roast what he ate and obtained his fire with the steel and flint. When he returned he was generally loaded with furs and skins such as bear, deer, raccoon, opossum, mink and sometimes wolf. His entire income was derived in this way. He sometimes sold venison and bear meat to the campers at the springs. A volume might be written of his adventures in these mountains which would be read with thrilling interest by the present generation. His herculean strength and giant size was also something extraordinary. He has been known to carry for miles a full grown bear and his long heavy flint rock gun. The limped, sparkling waters of the Conasauga yielded to him of the bountiful supply of the finny tribe.

Among some of the great early hunters of Athens and McMinn County were Uriah Johnston, John Crawford, Joel Triplett, William Dodson, T. B. Mayfield, Alex Fite, Hugh P. Wilson, William and Charley Davis, David and Joseph Cobb, and John and Cane Queener. These gentlemen would go to the Star or Cumberland mountains on camp hunting expeditions in the fall, sometimes remaining for several weeks, and on returning would be loaded with venison and bear meat. For these hunts they established certain laws, and made it a penalty to shoot at any game smaller than a turkey. Their trained hounds would run the deer through certain places called "stands" and it was a violation of their law for any one to leave his stand before the arrival of the deer and dogs; it was also a violation of the law to make any noise, except a signal to another, and this signal was to be like the hooting of an owl. The penalty for the violation of any of their laws was a whipping, well administered with hickory switches by Joel Triplett, who had been duly elected for that purpose.

## A NEW PUBLICATION

Reference is made elsewhere to the publication of "Memory Melodies :A Collection of Folk Songs of Tennessee" by L.L. McDowell of Smithville, Tennessee. The publisher is Edwards Brothers. The book was published September 1, and contains 150 songs with words and music. The price is \$1.50. Orders may be mailed to the publisher, to your secretary E.G. Rogers, Athens, to Dr. T.J. Farr, Tennessee Polytechnic Institute, Cookeville, or to Mrs. L.L. McDowell, Smithville.

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Andrew Lytle, A Name for Evil, The Bobbs-Merrill Company, Indianapolis, 1947, \$2.50.

"A Name for Evil" by Andrew Lytle of Murfreesboro, Tennessee, is more than a psychic symbol in an eerie world. The romantic discrepancy of a young man who tries to carry his young wife Ellen successfully over the threshold of realistic happiness only to become engulfed in "the alien shadows and strange light of the regions where madness and sanity meet and the real and the unreal fuse" in chapters of dramatic excitement is artistically told.

The house in which young Brent and his wife Ellen came to live in the time of World War II was one of faded grandeur. The full fruition of yellow harvests had passed with the long-dead master of the plantation, Major Brent. The mission therefore of Young Brent and Ellen was one of restoration.

But the ever-abiding presence of the spirit or ghost of Major Brent cast its malevolent spell so strangely that even life to young Brent became more illusory than real. This haunting presence peered into the very recesses of his soul. His work became drudgery, his protagonist, real.

Since no progenitor was left in Major Brent's will, no complete restoration was possible beyond the desired limitations set by this "name for evil" which set the bounds also for the very tradition of living. It was from this spell that young Brent rose to the towering heights of his manhood or sank demurely within the muck of its despair.

For swift action, dramatic incident, and sustaining mood, the art of storytelling is masterful. The love of Brent for Ellen is kept, is kept always, on the highest level of predominant human emotions. The portal of Ellen's heart are blocked only by the weird reactions set by obstacles impelled by the shackles of his tormentor - the ghost of Major Brent. The mental complexities of this chain engulfed Ellen in the story's highly dramatic ending for which the reader is prepared but not ready. Conversation, description and choice of episode contribute equally well in the plot of "A Name for Evil".

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Plan to attend the annual meeting of the TFS at Cookeville and the SFS at Chattanooga, both in November.

# ANNUAL PROGRAM

At the time of our going to press with this Bulletin, the program for the annual meeting of the TFS to be held in Cookeville on the first Saturday in November is only partially complete. Considerations are perhaps under way for having Mrs. John Trotwood Moore, Dr. Susan B. Riley, and perhaps a Knoxville number, in addition to the following tentative program:

- A Survey of West Tennessee Folk Music...Mrs. Cecil Howse  
Humboldt
- A Program of Folk Music.....Prof. Charles F. Bryan  
Peabody College
- Early American Music.....Prof. Paul McConnell  
U. of the South
- This Eerie World.....Prof. E. G. Rogers  
Tenn. Wesleyan
- Library Discussion.....Prof. Clarence Snodgrass  
Tenn. Poly. Inst.
- Other Numbers to be Arranged and Business

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